

## Sisters' S. C. E.

### GENERAL CONFERENCE.

From the program for the General Conference printed in this issue it will be seen that the sister's work is to form a part of the regular conference work. They will need at least a half a day. They have prepared a good program. Let every one be prepared to perform her part.

### PROGRAM OF THE S. S. C. E. SESSION OF NATIONAL CONFERENCE.

Sunrise prayer service.

Reports of Officers.

1. How shall we best promote the spiritual aim of the S. S. C. E.? Miss Vina Snyder.
2. How shall we awake greater missionary zeal among our sisters, so that their desire for the advancement of Christ's cause and the salvation of souls shall reach beyond the limits of their own church and community? Rev. Sadie Gibbons.
3. The joy of service among the needy. Mrs. Lizzie Switzer.
4. The beauty of Christian consecration. Miss Della Gaskill.
5. How shall we interest the young sisters in the S. S. C. E. work. Mrs. Dr. U. M. Beachley.
6. The duty and rewards of church going. Mrs. Alice Augustine.
7. The benefits of the S. S. C. E. to my church. Mrs. Nettie Rohrer.
8. Different ways of reflecting Christ. Rev. M. M. Sterling.
9. Helps and hindrances to a Christian life. Mrs. M. C. Meyers.
10. Would it be advisable and practicable to organize the young sisters into Junior S. S. C. E.'s using the S. S. C. E. constitution, making the Junior society tributary to the senior? Miss Clara Neibel.
11. How shall we keep our S. S. C. E.'s from becoming mere money making machines, thus losing sight of the spiritual aim? Mrs. Minnie Deffenbaugh.
12. How shall we prevent our S. S. C. E.'s from engaging in objectional methods of earning money, such as Shadow socials, Crazy socials, Poverty socials, etc.? Rev. J. R. Keller.
13. Christian Service—its spheres and limits. Mrs. Nina K. Furry.
14. True growth, what is it, and how to get it. Mrs. Bessie Perry.
15. Plain living and high thinking. Mrs. Hattie Frame.
16. The great necessity to the Brethren church of a Theological chair. Mrs. J. C. Mackey.

Each subject will be open for general discussion.

LAURA E. N. GROSSNICKLE, Pres.  
MRS. M. C. MEYERS, Sec.

### WOMAN'S RELATION TO THE WORLD'S EVANGELIZATION.

If statements from the field are true, and conditions at home not misrepresented, Christian women must have a much larger share in the work of discipling all nations than they now have for "the evangelization of the world in this generation" to become a fact.

Missionaries and travelers unite in asserting that women more than men, perpetuate idolatry. A Hindoo villager once said, "We men would give it all up but the women make such an ado we have no peace." An enlightened native of Calcutta declared, "It is our women who keep up Hindooism by their bigotry and ignorance." Of the \$400,000,000 given annually in China, for the temple worship seven-eighths is given by women. Heathen mothers carry their children who are too young to talk to the altars and shrines and teach them to bow before the idols and to lay offerings before them, so that they are entrenched in idolatry before any outside influence can reach them.

Oriental women are conservators of heathenism because their present condition is so miserable that they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate may come upon them.

The burdens of heathenism have indeed drawn women down into the very dust. They cannot rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say: "We have no souls, we are only cattle." But it is not until the gospel of Christ takes away the load, and the hope and strength of Christ raises up, that man, her husband, can really go forward.

Five hundred million heathen women live in sad-eyed ignorance of the Christ who alone has given American women their happy lives.

If, then, the evangelization of heathen lands is so vitally dependent on the conversion of the women, and if this can be accomplished only by women missionaries, would it not please the Master, as he looks on the white fields, to see a large increase in the number of women on the field?

But not only are women missionaries needed for the work among women and children, but, in some other ways. They are not so easily suspected of base motives, and their tact and quiet way of working makes it possible sometimes to accomplish what men cannot. Mrs. Bates, a missionary from Africa, said recently, "Women have a decided advantage in some parts of Africa, for the people never saw a bad white woman, though

they have seen many bad white men." A prominent member of the China Inland Mission said that they often sent women to be pioneers where there was strong anti-foreign feeling. For the Chinese would say, "They are only women" and can't do much. But the despised "women" have founded many a station, and, through Chinese helpers, have even administered the affairs of churches.

We have seen that woman has an important place in the dark lands of the earth both as messenger and recipient of the truth. She has quite as vital a position at home. At the present time the general missionary boards throw the whole responsibility of the work for heathen women and children on the women of the home churches, notwithstanding the fact that the control of only such a small proportion of the wealth of the church is in their hands. Therefore if a larger force of women is to be sent out, as it is evident there must be, a great and ever-increasing responsibility rests on those who "hold the ropes."

Those who raise larger amounts of money for philanthropic or Christian purposes have learned that it is always wise to gain the approval of the women of a town, or congregation, before asking the men for money. Many women give to foreign missions whose husbands laugh at the whole matter. But how many men give in spite of their wives?

In praying the Lord of the harvest to send forth laborers into the harvest, would it not be well to pray for a great outpouring of the Holy Spirit that more of our "daughters may see visions," that the women who are "at ease in Zion" may rise up and be doing?

It is a glorious calling to look forward to being a missionary to heathen women, "to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to give unto them a garland for ashes, the garment of praise for the spirit of heaviness," and in so doing to undermine the very foundations of heathenism. But while looking forward to such a career it is possible for every woman volunteer to so make her life felt here in her college circle, in her home church, in other churches which she may touch, that many now asleep will be aroused to their duty and privilege, and if the new interest is intelligently fostered and conserved, only God knows what may result in the "uttermost parts of the earth."

—Christian Alliance.

THERE is a great difference between having to say something and having something to say.—Dr. A. T. Pierson.